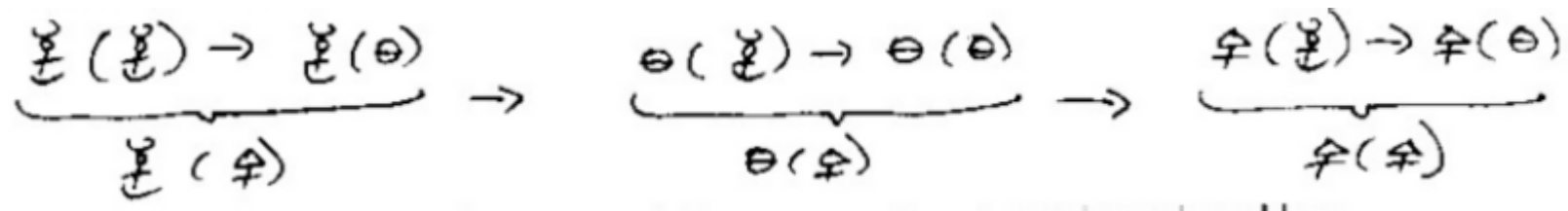


O9A: Ideology Or Philosophy?



O9A: The Nine Angles

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Since the Order of Nine Angles (O9A, ONA) has been described in the Media, by many of its critics and opponents {1} and by some academics {2} as a group with an ideology it is relevant to consider what is meant by the term 'ideology' and whether it applies to the O9A particularly as several students of the O9A have described the O9A as not only an esoteric philosophy but as a unique one.

A useful definition of ideology is:

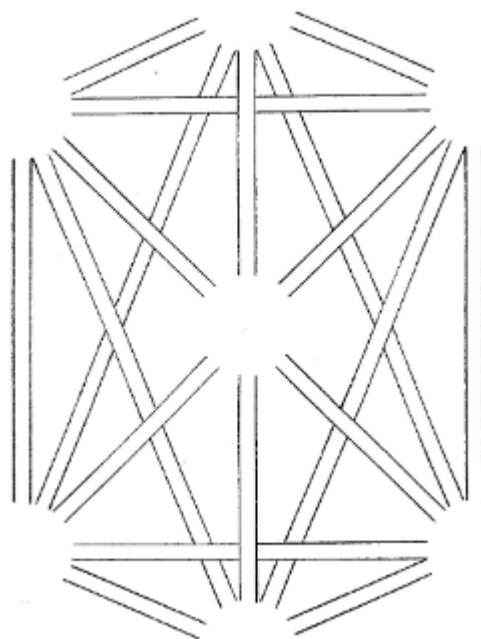
"a coherent, organized, and distinctive and often fixed set of beliefs and/or ideas or of ideals, and which beliefs and/or ideas and/or ideals pertain (i) to governance, and/or to society, and (ii) to the means needed to reform or change existing governance and society and/or found a new society through reform, or through political means, or sometimes in some ideologies through violent means."

A philosophy is a distinctive explanation of the nature of reality, of Being and beings, which involves explaining the ontology and epistemology of that philosophy. In contrast an esoteric philosophy is:

"a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure." {3}

In regard to the O9A the ordered structure is a septenary system - a Hebdomad - symbolized by the seven spheres and the pathways between them, with each sphere associated with a stage in a decades-long quest for Lapis Philosophicus {4} and which quest is termed the Seven Fold Way with:

"the primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {5} of which it is said in the 1989 collection of texts titled *Naos*: 'The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {6}



The O9A Septenary

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In regard to O9A ontology and epistemology

i) Ontology

It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric

currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presented in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presenting of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, it lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {7}

In addition, the aim of the decades-long O9A quest for Lapis Philosophicus is an individual one, or one involving a partnership between two individuals, and pertains to their change, their development, as individuals and not to governance, and/or to society and does not involve the aim of reforming or changing existing governance or society.

"Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {8}

It seems logical therefore to conclude that the O9A is an esoteric philosophy and not an ideology, with academics and others mistaking a short-term (twelve to eighteen month) individual task (one Insight Role out of many) of one stage of the Seven Fold Way, that of External Adept, with the task of the O9A. or after undertaking such a task, such an Insight Role, for that short period of time in order to personally learn from it, the External Adept leaves such external tasks behind and advances toward the next stage, that of Internal Adept which involves living alone in a wilderness area for at least three months and which experience, like the Rite of The Abyss which follows years later is also a personal learning experience which does not involve seeking to reform or change existing governance or society.

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot

be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

Such difficult personal, hermit-like, learning experiences are the essence of the O9A Seven Fold Way. As is evident from the Diary of one follower of the Seven Fold Way who undertook the Rite of Internal Adept. {9} Which Diary has of course been neglected by both critics and academics who have written about the O9A.

Misunderstanding The O9A

This misunderstanding of the task of the O9A - the claim that the O9A is an ideology - arose because those making it and repeating it failed to study O9A primary sources {10} and failed to use those primary sources as the necessary basis for a knowledge and understanding of the O9A. Instead, those claiming that the O9A is an ideology used secondary or tertiary sources and, perhaps in most cases unknowingly, committed the fallacy of appeal to authority. {11}

A relevant and recent example is the Finnish Wikipedia article about the O9A, with versions of Wikipedia articles about the O9A a tertiary source used by tens of thousands of people around the world as the basis for their 'knowledge' of the O9A.

Lähteet [muokkaa wikitekstiä]

- 1. ↑ [a b c d e f g h i The Order of Nine Angles](#) Institute for Strategic Dialogue. Viitattu 12.1.2024. (englanniksi)
- 2. ↑ [a b c](#) Jääskeläinen, Petri: [Order of Nine Angles -satanistinatsit eivät ole pelkkä vitsi](#) Ylioppilaslehti. 9.11.2023. Viitattu 12.1.2024.
- 3. ↑ [The Order of Nine Angles](#) 25.7.2023. Foundation for Defense of Democracies. Viitattu 12.1.2024. (englanniksi)

The references are all to sources by authors whose understanding of the O9A derives not from primary sources but from secondary sources and/or their own opinions about the O9A, as has for example been demonstrated in the case of the Institute for Strategic Dialogue. {12}

Conclusion

The failure even by academics to understand the O9A by researching and using O9A primary sources and those sources alone, is perhaps an indictment of our inquinatious era where:

"the esoteric and the numinous - and their mysteries and their effluvia - have often become and are increasingly becoming not only obscured by the propaganda spread by ideologues in the service of their ideology, be it political or religious or otherwise, but also sullied by inquinators who do not understand kalos kagathos let alone what it means and implies in personal terms and who naturally turn to the Internet to search for its meaning as they do for terms such as inquisition." *The Inquinatious Era*, included as Appendix I

Haereticus
January 2024

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{1} Examples of the term applied to the O9A are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

The document summarizes the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, <https://archive.org/download/curious-case-v7/curious-case-v9.pdf>

{2} qv. Daveed Gartenstein-Ross & Emelie Chace-Donahue: *The Order of Nine Angles: Cosmology, Practice & Movement*, Studies in Conflict & Terrorism, DOI: 10.1080/1057610X.2023.2186737

{3} *A Question Of Logic*, included in *O9A: The Importance Of Primary Sources*, <https://archive.org/download/sources-overview/sources-overview.pdf>

Refer also to *Julius Evola, The Seven Fold Way, And Hermeticism*, <https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf>

{4} Lapis Philosophicus is descried in Appendix III.

{5} qv. *The Star Game – An Illustrated Guide*, <https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf>

Refer also to *Julius Evola, The Seven Fold Way, And Hermeticism*, <https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf>

{6} <https://web.archive.org/web/20230726071440/https://sevenoxonians.files.wordpress.com/2023/06/longusian-primary-sources.pdf>

A facsimile of the 1989 edition of the typescripts compiled under the title *Naos* is available as a pdf at <https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{7} https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

{8} Anton Long, *The Enigmatic Truth*, 2012, <https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf>

{9} *Diary of an Internal Adept*, <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

{10} In regard to O9A primary sources, and secondary and tertiary sources in general, refer to *O9A: The Importance Of Primary Sources*, <https://archive.org/download/sources-overview/sources-overview.pdf>

{11} In regard to fallacies, refer to *Fairness, Fallacies, And The Cræft Of Research*, included in *O9A: The Importance Of Primary Sources*, <https://archive.org/download/sources-overview/sources-overview.pdf>

{12} Refer to chapter three of *Allegations About The Order Of Nine Angles*, <https://archive.org/download/o9a-refuting-allegations/o9a-refuting-allegations.pdf>

Appendix I

The Inquination Era

Given the indiscriminating and widespread use of the medium of the Internet as a source of information which is sometimes reliable but often unreliable, and which mass medium is now favoured by propagandists, we humans have entered a new phase of development: the inquination era. {1}

This is the era where, for example, the esoteric and the numinous - and their mysteries and their effluvia {2} - have often become and are increasingly becoming not only obscured by the propaganda spread by ideologues in the service of their ideology, be it political or religious or otherwise, but also sullied by inquinators who do not understand kalos kagathos let alone what it means and implies in personal terms and who naturally turn to the Internet to search for its meaning as they do for terms such as 'inquination'.

For the medium of the Internet has become a tool of the hoi polloi; which tool and its manipulation can be taught and learned and used on behalf of any abstraction, any ideology or for any materialistic or egotistic purpose without any reference to the supra-personal, the balance, that for millennia has often restrained our hubris. Of course, it is probable that only a few will understand what is meant here.

One historical balance to the use of such an inquination tool was the personal quest - ἄνοδος - of Hermeticism and Alchemy, involving as they did various stages of practical learning and personal transformation; for the quests were an ἐπιστήμη, ἐπιστήμη. That is, a means to change the φύσις, physis - the character/nature/perception - of an individual, as well described in v. 25 of the Poemander tractate of the Corpus Hermeticum:

καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait."
{3}

However, this ancient wisdom although kept alive in both practical and theoretical ways by a few modern Adepts has been and is being sullied by inquinators who for ideological (and sometimes personal) reasons have described both that practice and theory by pejorative causal and wholly inappropriate abstractions to divert attention from the modern traditions which convey such wisdom.

This is most obvious, at least to us, in the esoteric effluvia that is *The Star Game*: a modern representation of hermetic,

alchemical, and other mysteries as intimated in texts such as *The Noetic Star Game* {4} and *Julius Evola, The Seven Fold Way, And Hermeticism*. {5}

For, contrary to the evidence, the inquinators through their mastery of propaganda, and by using the Internet as a primary tool, have not only described those modern traditions as "neo-nazi" and as "anti-semitic" {6} but also as advocating dishonourable deeds totally at variance with the Greco-Roman ideal of kalos kagathos. {7}

This inevitably resulted in three things: (i) in the hoi polloi believing their inquinations, (ii) in *The Star Game* - as a modern, unique, apolitical, effluvia of hermetic and alchemical traditions - receiving little or no attention outside of certain closed esoteric circles; and (iii) in the esoteric knowledge and traditions of past generations not becoming as widespread as they otherwise might have been. {8}

Yet even in *The Inquinatious Era* such a modern épistémé as *The Star Game* is being and in the future will be taught in the traditional individual manner, from Adept to Initiate, as will the modern practical quest that is the apolitical Hermetic Hebdomian Way. {9}

Rachael Stirling
2022 ev
v. 1.07

Inquination (inkwinē'fən). Now rare. [ad. late L. *inquinātiō-em* (Vulgate), n. of action from *inquināre* to INQUINATE. Cf. obs. F. *inquinat* (Godef.).] The action of polluting, defiling, or corrupting; polluted condition. Also (with *an* and *pl.*), a defilement, a defiling agent. *lit.* and *fig.*
1447 BOKENHAM *Seyntys* (Roxb.) 257 For the kynde of lyht ys .. That .. It dyffoundyth the self wyth owte inquynacyoun. 1582 N. T. (Rhem.) 2 *Cor.* vii. 1 Let us cleanse our selves from al inquination of the flesh and spirit. 1626 BACON *Sylva* § 676-7 Their Causes, and Axiomes. .. are meere Inquinations of Experience, and Concoct it not. 1665 NEEDHAM *Medela Medic.* 410 A venomous Miasma or Inquination affecting the blood. 1710 T. FULLER *Pharm. Extemp.* 293 It .. obliterates putridinous Inquinations. 1890 J. H. STIRLING *Gifford Lect.* xii. 220 [This] saves God from any derogation of direct intromission with the inquination of sense.

Oxford English Dictionary

{1} Cf. Cicero, *De Optimo Genere Oratorum*, 3.7, "in verbis si inquinatum".

{2} Esoterically and metaphysically the term effluvium is, as Myatt explained, preferable to emanation:

"in order to try and avoid any potential misunderstanding. For although I have previously used the term emanation in my philosophy of pathei-mathos as a synonym of effluvium, emanation is often understood in the sense of some-thing proceeding from, or having, a source; as for example in theological use where the source is considered to be God or some aspect of a divinity. Effluvium, however, has (so far as I am aware) no theological connotations and accurately describes the perceiviation: a flowing of what-is, sans the assumption of a primal cause, and sans a division or a distinction between 'us' - we mortals - and something else, be this some-thing else God, a divinity, or some assumed, ideated, cause, essence, origin, or form." *The Way Of Pathei-Mathos - A Précis*, <https://davidmyatt.files.wordpress.com/2023/12/precis-philos-pathei-mathos-v1.pdf>

{3} Translated by Myatt. *Corpus Hermeticum: Eight Tractates*, 2017. Gratis Open Access document: <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{4} *The Noetic Star Game* is described in *The Star Game - An Illustrated Guide*, <https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf>

{5} *Julius Evola, The Seven Fold Way, And Hermeticism* is available at <https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf>

{6} Qv. *The Alleged National Socialism Of The O9A*, included in *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{7} In his 2021 interview, Anton Long explains that ethos of the O9A is described by the terms πάθει-μάθος, καλὸς-κάγαθός, and kindred-honour: <https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf>

{8} Traditions such as the esoteric correspondences of the hermetic septenary system with the Tarot and the alchemical process; Sorcery In Virgil's *Aeneid*; Baphomet as a Goddess; The Avenging Alastoras; Azoth in Western Alchemy And The Septenary System, and links to ancient Arabic traditions such as the one described in the Ghayat al-hakim manuscript.

Appendix I includes examples of the tradition relating the ancient hermetic septenary system with the Tarot and the stages of a Renaissance alchemical tradition.

{9} The Hebdomian Way is described in <https://gawathan.files.wordpress.com/2022/09/hebdomian-way-rs.pdf>

Appendix II

The Hermetic Septenary System, The Tarot, And A Renaissance Alchemical Tradition

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

O9A Correspondences
Alchemical & Magickal

















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Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

O9A Correspondences
Tarot Atu
Paracelsian Trinity
Alchemical Mercury, Alchemical Sulphur, Alchemical Salt

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Stage	Process	Word	Sigil	Season
	Calcination	Nox		Aries
	Seperation	Satan		Scorpio
	Coagula- tion	Hriliu		
	Putrefac- tion	Lux		
	Sublima- tion	Azif		Libra
	Fermenta- tion	Azoth		Capri- corn
	Exaltation	Chaos		

ooo

زحل المشتري المريخ الشمس الزهرة عطارد القمر
♄ ♀ ♂ ♀ ♀ ♀ ♀

Septenary System: Ghayat al-hakim
c.1050 CE

ooo

Saturni	Iovis	Martis	Solis	Veneris	Mercurii	Lune
♄	♃	♂	♌	♀	♿	☾

Septenary System: Picatrix
c.1300-1459 CE

ooo



Septenary System:
Azoth Sive Aureliae Occultae Philosophorum
1613 CE

Note the Paracelsian Trinity
Alchemical Mercury, Alchemical Sulphur, Alchemical Salt
which in combination form the pieces of the O9A Star Game

$$\underbrace{\begin{matrix} \text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☿}) \\ \text{☿}(\text{☿}) \end{matrix}} \rightarrow \underbrace{\begin{matrix} \text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☿}) \\ \text{☿}(\text{☿}) \end{matrix}} \rightarrow \underbrace{\begin{matrix} \text{☿}(\text{☿}) \rightarrow \text{☿}(\text{☿}) \\ \text{☿}(\text{☿}) \end{matrix}}$$

ooo



Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate

Appendix III

Lapis Philosophicus

As a term Lapis Philosophicus means the "jewel of the alchemist", and not the "philosopher's stone" since in alchemical texts such as *Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate* the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρῆσθαι πάντες. οἱ δ' ἐννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., Phaedo 110d and e for reference to jewels. Met., precious possession: P. and V. κτήμη. Ornament, glory: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. Darling: V. φῶς, τό, φᾶος, τό.